

Through the Bible in 24 Months



WEEK 80 OF 104

The Word Endures

Week 80 of 104 • 77% of the way through the Bible

THIS WEEK'S READINGS

General Old Testament	Jeremiah 33-37
Wisdom Literature	Psalms 107
Gospels	Luke 24:13-53
General New Testament	Hebrews 8-9

THIS WEEK AT A GLANCE

A king sits by a fire in his winter house with a penknife in his hand, and column by column he shaves God's word off the scroll and feeds it to the coals. It is one of the most honest pictures of the human heart anywhere in Scripture, and it fails completely. Jeremiah dictates the scroll again, and more besides. Every reading this week turns on a word that outlasts the fire. Psalm 107 hands the rescued a line to say out loud. Two heartsick men walk to Emmaus and discover that the Scriptures they thought had failed were about Him the whole time. And Hebrews shows you an old covenant fading out and a better one in its place, sealed with blood that no fire can touch.

How to use this guide: Read all four passages during the week. Your teacher will take up two of them in class, one in each session. For the other two, work through the "Extended Class Discussion or Self-Study" questions on your own and write your answers in the space provided.

GENERAL OLD TESTAMENT Jeremiah 33-37

A Branch and a Burned Scroll

WHAT YOU WILL FIND HERE

Still shut up in the court of the prison, Jeremiah receives the promise of a Branch of righteousness raised up to David and of a priesthood that will not run out. Then the ground turns hard. Zedekiah's nobles free their slaves and take them back. The Rechabites keep a family rule for generations while Judah cannot keep God's covenant for a season. Jehoiakim burns the scroll a column at a time. Jeremiah ends the reading in a dungeon.

FOR CLASS DISCUSSION

1. Read Jeremiah 33:14-18 aloud, then read Acts 2:29-36 and Hebrews 7:23-25. How does the New Testament say the promise of a Branch and an unfailing priesthood was actually kept?
2. In Jeremiah 34:8-17 the people release their slaves and then take them back again. What does that reversal show about the difference between a decision made under pressure and genuine repentance?

3. Jehoiakim cut the scroll with a penknife and burned it while three of his men begged him not to (Jeremiah 36:22–25). Where are we tempted to do quietly what he did openly, editing out the parts of Scripture that indict us?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. Trace the Rechabites through Jeremiah 35. List what Jonadab had commanded them and what they actually did, and then state what God holds up as the lesson for Judah.
2. Compare Jeremiah 33:6–9 with Jeremiah 31:31–34. Where do the two promises overlap, and where does each one reach further than the other?
3. Jeremiah 34:18–20 speaks of men who passed between the parts of a calf they had cut in two. Read Genesis 15:9–18 and explain what those men were calling down on themselves.
4. Read Jeremiah 36:27–32 and note what was added to the second scroll. What does that addition say about the price of resisting the word of God?
5. Baruch wrote, read publicly, hid, and risked his life (Jeremiah 36:4–8, 19, 26). Name one place this week where your part is not to preach but simply to put God’s word within someone’s reach, and set the day you will do it.

WISDOM LITERATURE Psalm 107

Let the Redeemed Say So

WHAT YOU WILL FIND HERE

The psalm opens the fifth book of the Psalter with a call to give thanks, and then tells four short stories: travelers lost in a wasteland with no city to live in, prisoners sitting in darkness in iron chains, fools brought to death’s door by their own sin, and sailors reeling on a sea gone wild. Each group cries out. Each group is delivered. Then the psalm widens out to God’s power over rivers, deserts, harvests, and princes, and ends with a charge to the wise.

FOR CLASS DISCUSSION

1. Psalm 107 repeats one refrain in verses 6, 13, 19, and 28. Read the four scenes and describe what all four groups have in common in the moment before God rescues them.

2. Verse 2 says, “Let the redeemed of the Lord say so.” Why would God want deliverance spoken out loud, and what usually keeps us quiet about ours?
3. The third group in verses 17–22 is in trouble because of their own iniquity, not because of circumstance. How does the psalm treat them, and how should that shape the way a congregation receives someone whose trouble is self-inflicted?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. List the four groups in Psalm 107 and the specific danger each one faced. Which of the four most resembles a season you have lived through?
2. Count how many times the psalm says, “Oh, that men would give thanks to the Lord for His goodness.” What is being insisted on by that much repetition?
3. Psalm 107:1 opens with a line Israel used constantly. Compare 1 Chronicles 16:34 and Psalm 118:1, 29. Why would a nation keep returning to that one sentence?
4. Verses 33–42 turn from rescue stories to God’s larger dealings, rivers made into wilderness and wilderness into springs. Trace the reversals, and say what verse 43 asks you to do with them.
5. Write out in four or five sentences what God has redeemed you from, in plain words a child could follow, and then say it to one person before Sunday.

GOSPELS Luke 24:13–53

The Road to Emmaus

WHAT YOU WILL FIND HERE

On Sunday afternoon two disciples walk the seven miles to Emmaus with their hopes in pieces. A stranger falls in beside them, hears their grief, calls them slow of heart, and then walks them through Moses and all the Prophets. They know Him at the table, and He is gone. They run the road back in the dark. Jesus appears to the whole group, eats a piece of broiled fish to prove He is no ghost, opens their understanding, commissions them, and is carried up into heaven.

FOR CLASS DISCUSSION

1. Jesus could have begun with His hands and His feet. Instead He began at Moses and all the Prophets (Luke 24:25–27). Why would He treat the Old Testament as the first evidence for His own resurrection?
2. Read Luke 24:44–49 slowly. What exactly are the apostles commissioned to preach, where are they told to begin, and how does Acts 2:36–38 show them doing it?
3. The two men said their hearts burned within them while He talked with them on the road (24:32). When did Scripture last do that to you, and what has changed in your reading since then?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. List everything the two disciples say about Jesus in 24:19–24. Mark what they got exactly right, and mark where they had drawn a conclusion too soon.
2. Jesus says in 24:26 that the Christ had to suffer and then enter His glory. Read Isaiah 53:10–12 and Psalm 16:8–11, and explain how each one supports what He said.
3. Three things are opened in this chapter (24:31, 24:32, and 24:45). Trace all three, and say what each had been closed to.
4. Compare the ascension in 24:50–53 with Acts 1:9–11 and Hebrews 9:24. Where did Jesus go, and what does Scripture say He is doing there right now?
5. The disciples went back to Jerusalem with great joy and were continually in the temple praising God (24:52–53). Choose one habit of praise you will begin this week, name the time of day you will do it, and tell someone so you will keep it.

GENERAL NEW TESTAMENT Hebrews 8–9

A Better Covenant

WHAT YOU WILL FIND HERE

The writer says he has arrived at the main point: we have a High Priest seated at the right hand of the Majesty in the heavens, serving in the true tabernacle. He then quotes Jeremiah 31 in full to prove that God Himself announced a new covenant and thereby made the first one old. Chapter 9 walks you through the furniture of

the earthly tabernacle, the veil, the once-a-year entrance with blood, and then sets beside it the one entrance Christ made with His own blood, once for all.

FOR CLASS DISCUSSION

1. Hebrews 8:13 says that in calling this covenant new, God has made the first one obsolete. What practical difference should that make in how a Christian reads, quotes, and uses the Law of Moses?
2. Hebrews 9:9 says the old offerings could not make the worshiper perfect in conscience. What could they do, then, and what is it about the blood of Christ that finally reaches a guilty conscience?
3. Hebrews 9:27–28 sets one death and one judgment beside one sacrifice and one return. How should a sentence like that change the way you spend an ordinary Tuesday?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. Hebrews 8:8–12 quotes Jeremiah 31:31–34 at length. Read both passages side by side and list the distinct promises God makes about the new covenant.
2. Walk through the tabernacle furniture in Hebrews 9:1–5 and note which room each item stood in. Then read Exodus 25–26 quickly to see how much detail the writer is compressing.
3. Hebrews 9:8 says the Holy Spirit was signifying something by the fact that the veil still stood. Explain what was being signified, then read Matthew 27:50–51 and say what happened to that veil.
4. Count every use of “once” or “once for all” in Hebrews 9, then compare Hebrews 10:11–12. What is the writer driving at by that much repetition?
5. If Christ has dealt with your sin once for all, name one specific guilt you keep picking back up, and take it to God in prayer tonight with Hebrews 9:14 open in front of you.

NEXT WEEK'S READING: Jeremiah 38–44 · Psalm 108–109 · John 1:1–34 · Hebrews 10

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